

Robert Hamill Nassau

· Translations
Xenophon, Cyrus

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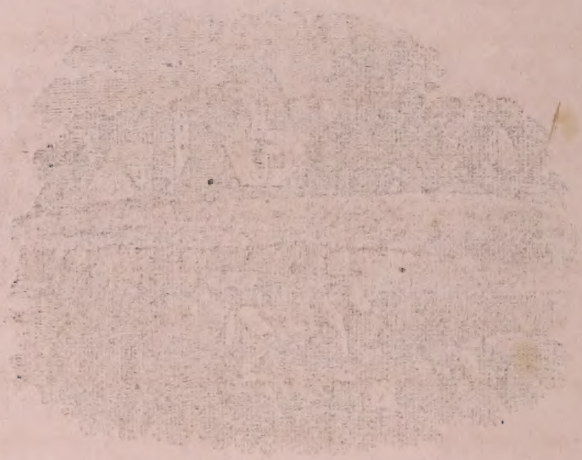


Translation
Xenophon, cyrus.

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OF XENOPHON'S EXPEDITION OF CYRUS. 1st Chapter

ΞΕΝΟΦΩΝΤΟΣ ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Α'

Two children are born to Darius and Parysatis. the older indeed
 is Artaxerxes, but the younger is Cyrus. But when Darius grew weak, and
 feared the end of life, he ^{wished} ~~commanded~~ both the boys to be present.
 Truly, therefore the older happened to be present, but he sent for Cyrus
 to the province of which he had made him satrap, and made him
 general of all, ^{whoever were} ~~they being~~ gathered together in the plain of Castolus.
 Therefore Cyrus ^{goes} ~~went up~~ ^{receiving} Tissaphernes as a friend, and he ascen-
 ded having three hundred heavy armed of the Greeks, but Xenias the
 Parrhasian the commander of them. But when Darius finished his life,
 and Artaxerxes had established himself in the palace, Tissaphernes slan-
 dered Cyrus to his brother, that he might plot against him. ^{So} ~~But~~ he
^{with} ~~her~~ ^{was} ~~mother~~ ^{persuaded} him and he arrested Cyrus, as killing him, but his mother
^{begged} ~~implored~~ him away for herself, ~~and~~ ^{sent} send him away again to his province.
 But he, as he came away being in danger and being despised, planned how
 he would be, never again under his brother, but if able, would reign in-
 stead of him. Now indeed Parysatis the mother aided Cyrus, loving him
 rather than ~~there~~ ^{there} reigning, Artaxerxes. But whoever came to him
 from the king he sent all away having arranged it thus, that they
 should be friends to him rather, than to the king. And he cared for the
 barbarians with himself, ~~so~~ ^{so} they both were able to fight and that they
 might behave themselves kindly to him. But he assembled the Grecian
 horse, as secretly as he was able that he might receive the king, as un-
 prepared as possible. Therefore when he made the assembly, as many
~~guards~~ ^{guards} as he had in the cities, he sent word to the other officers to re-
 ceive the Peloponnesian men as many and the best as possible

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as if Tissaphernes was planning against the cities. For the Ionian cities were formerly of Tissaphernes, being given from the King, but then all rebelled to Cyrus except Miletus. But Tissaphernes in Miletus having perceived these things (to rebel to Cyrus) killed some planning, but banished others. ^{And} But Cyrus, receiving those fleeing, having collected an army, besieged Miletus both by land and by sea, and endeavored to bring back the exiles. — therefore this plot was to him to gather an army. Sending to the King, he begs him being, his brother to give the cities to him, rather, than Tissaphernes should rule over them, and his mother arranged these things for him, that the King did not perceive the plot against himself, but told Tissaphernes to expend money on the armies warring around himself, as he should trouble nothing of those fighting, and Cyrus sent away the tribute, coming from the cities that Tissaphernes happened to have, to the King. But he collected another army to himself in the Chersonese opposite to Abydos, in this manner. — Clearchus was also aedaeonian, a deserter, Cyrus having conversed with him both promoted him and gave ~~ten~~ thousand darics to him. But he receiving the gold, collected the army with the money, and was having urged from the Chersonese, to the Thracians who live by the Hellespont, and aided the Grecians, as the ^{cities of the Hellespont} sent money to him, in the food of the armies. ^{And} But thus in this way he secretly nourished the army for him. ^{And} Aristippus the Thessalian happened to be a guest to him and being vexed by the opposite party at home, he comes to Cyrus and begs of him about two thousand mercenaries and the pay of three months, as thus he would be superior to the opposite party. But Cyrus gave to him the pay of six months and about four thousand and

advised to him not first to finish the required in battle, is said to
 counsel with him. ^{* And} But thus in Thessalopolis of the Celinae. There Cyrus
 army for him. ^{* And} But he command Pisedaemonian come having a thousand
 friend to him, having received men hit armed, and 200 Cretan archers
 as having wished to fight against them was present having a thousand
 were troubling the things of that region having, 1000 heavy armed. There Cyrus
 ophocetus the Stymphalian and Socar Greeks in the garden, all were,
 to come having taken men the best as, and all together 2000. There he
 saphemes with the exiles of the Milesian a populous city. There he do-
 put when it seemed well to him to proedician celebrated the Lupercalia,
 in text, that he wished to drive the P golden flesh bushes, but Cyrus
 and he gathered both the barbarian a days journey, twelve parasangs
 and he sent to Chearchus to come h'ulous city the last in the Mysian
 and to Aristippus, having made peace, 30 parasangs into the plain of Cayr
 the army, which he had, to him, and 5 days and the pay was owing
 dian, who had rebelled to him a months and they often going through
 having the men, besides enough wined speaking hopes, and it was clear
^{And} But he ordered those besieging it a team of Cyrus, having, not to give,
 to fight with him, promising to give to Cyrus and is said to have given
 which he went for an expedition is gave to the army the pay of 4 months
 he would lead them home. ^{* And} But the Apendian guards, but it is said that
 and receiving the weapons four. There he journey 2 days journey
 those from the cities came to S as a populous city. There there was by the
^{* And} But Proxenus was present the King of the Phrygians, by which
 and 500 light armed ^{* And} But Saung mixed it with wine. There he marches
 sand heavy armed. ^{* And} But Socar wisicum a populous city where he delayed

Where I have "But, ~~and~~ tale rea

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3 days. And Ciliassa is said to have asked of Cyrus, to show the army to her
therefor being willing to show, he made a review, in the plain, of the
Greeks and of the Barbarians. But he commanded the Greeks ~~thus~~ to be ar-
-ranged and to stand as the way is to them in battle, each one to arran-
-ge those of himself. Therefor they stood four deep but he had Menon on
the right hand and those with him, but Clearchus on the left and
those of himself, but the other generals in the middle. Therefor Cyrus be-
-held first the barbarians. (but they having been arraigned passed on in
companies and ranks) but then going in a chariot and Cilissa in a cov-
-ered waggon ^{he} saw the Greeks, but all had brazen helmets and purple
robes and buskins and the shields brightened. But when he passed by all,
the chariot standing by the middle of the phalanx, having sent Pigres the
interpreter, to the general of the Greeks, he commanded them to present arms
and to move forward the whole phalanx, and they told the soldiers these
things, ~~and~~ when he sounded the trumpet they came having presented
arms. But from that, a running more swiftly was to the soldiers, of them-
-selves, to the tents with the clamor of those running. But the fear of the Ba-
-barians was to all and to many, and both Cilissa fled from the covered
chariot, and those from the market leaving their merchandise, but the
Greeks with a laugh came to the tents. But Cilissa beholding the glory and
order of the army, wondered. But Cyrus ^{was pleased} ~~was~~ seeing the fear of the Greeks and
the barbarians. Thence he marches 2 stations, 20 parasangs, into Ikonium, the
last city of Phrigia. Thence he delays 3 days. Thence he marches through Lycarnia
5 stations, 30 parasangs. He gave that region to the Greeks to be plundered, as it
was hostile. Thence Cyrus sent away Cilissa into Cilicia, the shortest way, and
he sent with her the soldiers which Menon had, and himself Menon the

Thesalian). But Cyrus with the rest, marches through Cappadocia, 4 stations,
and 5 parasangs, to Dana, a populous city rich and great. There he delays
days, in which Cyrus killed the Persian man, Megaphernes, a courtier, and
another certain powerful one of those reigning having accused them to plot against
him. Thence he endeavours to enter into Cilicia. but the entrance was a wagon
path, exceedingly steep, and inaccessible for an army to come if any one opposed.
But it is said that Syennesis was upon the cliffs watching the entrance, but
he delayed a day in the plain. But the day following a messenger came, saying
that Syennesis had left the cliffs. when he heard, the army of Menon, then in Cili-
cia, was within the mountains, and that triremes of the Sardaeuans
and of Cyrus himself, were sailing around Ionia into Cilicia having Tamon.
Therefore Cyrus ascended the mountains, none opposing, and ^{took} ~~erect~~ the tents
where the Cilicians ~~were~~ watched. But thence he descended into a great plain
beautiful and fertile. and full of all kinds of trees and vines, and it bears
much ~~grain~~ and panic and millet and wheat and barley. But a moun-
tain surrounds it steep and high on all sides from sea to sea. But having
descended through this plain, he journeyed 4 stations 20 and 5 parasangs into
Tarsus a city of Cilicia rich and great. There was the palace of Syennesis the King
of the Cilicians. but the river, ^{Cydnus} ~~Sindus~~ by name, flows through the middle of the city
the width 2 hundred feet. Those inhabiting that city left with Syennesis into
the steep place upon the mountain, except those having shops, but those living
by the sea delayed in Solus and Issus. But Epizana, the wife of Syennesis, came
into Tarsus 5 days before Cyrus. but in the crossing of the mountains, those
in the plain, 2 detachments of the army of Menon were lost, some say, that
having plundered something, they were cut in pieces by the Cilicians, others, that
being left, and not being able to find the rest of the army, nor the ways, then

wandering, they were lost, but they were an hundred heavy armed. But the
others when they came, ravaged the city Tarsus, (being angry on account of
the ruin of their fellow soldiers, and the palaces in it.) But Cyrus when he
marched into the city sent for Syennesis to himself. But he said he had
not come before into the hands of any one greater than himself, that he was
not willing to come to Cyrus, before that his wife should persuade him.
And after these things, when they were together
and he should receive the pledges, ^{gave} Syennesis gave to Cyrus
much money for the army, but Cyrus ^{gave} gifts, to him which was, that
becoming to one reigning, a golden-reined horse and golden chain,
and rings, and a scimitar, and a Persian robe — and the region
not to be ravaged ~~and~~ ^{and} to receive the slaves taken wherever they
happened to be. There Cyrus and the army delayed 20 days, for the sol-
-diers ^{they would} said, not to go forward, for now they suspected to go against
the king, but they said they were not hired for that. But Clearchus
first ^{forced} ~~persuaded~~ ^{his} the soldiers ~~of himself~~ to go, but they threw at him
and the beasts, ^{of burden} when he began to go forward. But Clearchus then in-
-deed fled a little that he might not be stoned, but after when
he saw that he would be unable to overcome them, he brought to-
-gether the assembly of the soldiers of himself, and indeed first
wept a long time (the looking on, wondered and were silent) then
thus spoke. "Men, ^{soldiers} of the army, do not wonder, that I bear it hardly to
these things present. For Cyrus was a host to me, and he honoured
me fleeing from my country and gave me 10,000 darics and
other things, ^{which I receiving} I did not lay ~~them~~ up only for myself, but in-
-stead did I squander them, but I lavished them upon you.
And first indeed I warred against the Thracians and I avenged ~~the~~

Greece with you driving from the Chersonese, them wishing to deprive the
Greek inhabitants of the land. But when Cyrus called, receiving you I has-
-toned there, if any thing was wanting I might aid him, as I was well
treated by him before. But when you are not willing to set out, now a ne-
-cessity is to me, either betraying you to be recompensed with the favor of
Cyrus, or being false to him, to be with you. If now indeed I should ~~think~~^{do}
just, I do not know: but therefore I will ~~choose~~ you, and with you I shall
believe any thing which may be needful. And never shall any one say, that
I leading the Greeks among the Barbarians, betraying the Greeks, I preferred
the friendship of the Barbarians. But when you do not wish to be ~~persuaded~~^{persuaded}
to me, nor to be ~~engaged~~^{follow}, I will ~~accept~~^{follow} with you, and, will ~~believe~~^{suffer} what
may be needful. For I think you are my countrymen, and friends, and
fellow soldiers, and with you I shall indeed be honoured, wherever I may
be, but to be bereft of you, I do not think I should be fit, either to benefit
a friend, or repel an enemy. And ye may have an opinion thus, of me going
where you may. He said these things, but the soldiers, both those of himself,
and the others, hearing these things, (that he did not say to go against the
King, approved, but more than 2000, of Xenias and Pasion, taking their weapons
and baggage, encamped by Clearchus. But Cyrus being at a loss and being
grieved, sent for Clearchus, but he was not willing to go, but secretly of
the army sending a messenger to him, said to cheer up, as those things being
arranged upon the proper way, but he commanded him to be sent, but he
said he would not come. But with ~~these~~^{of the} ~~things~~^{things} collecting the soldiers of him, - and
they coming to him, and every one of the others who was willing, - he spoke thus
"Men soldiers, indeed now it is clear that the things of Cyrus have them-
-selves thus so to us, as ours to him, for neither are we now the soldiers of
him (when we will not even go with him) nor is he yet a paymaster to us."

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However I know that he ^{thinks} himself wronged by us, and as he sending
for me I was not willing to come, chiefly being ashamed, as I know to
myself having been false to him in all things. but then being afraid, lest,
receiving me, he might take vengeance as he ^{thought} himself injured
by me. Therefore it seems to me that time is not to us to slumber, nor
be care less of these our things, but to plan, whatever may be necessary
to do from them. And when we delay here, it seems to me to be
that we should consider, how we may delay most securely: if then it
seems best to go, how we may go most securely, and how we may
have suitable things, for without them, there is no need of either general
or soldier. But this man truly was a worthy friend, to whom he was a
friend but a dangerous enemy, with whom he was warring. But so he
has the force: both the infantry, and cavalry, and the marine, likewise
we all look and wonder, for we seem to me, ^{not} to move forward here; ^{at}
the time ^{to speak} ~~say~~, whoever sees any thing ^{to be} "fit". Having said these things
he ceased. But being excited from that, some of their own accord,
speaking what they knew, and others being commanded by him,
proclaiming, that the difficulty was such, without the will of Cyrus,
both to delay and to go on. But one said, pretending to hasten as
quickly as possible to go into Greece, to take the other generals as quickly
as possible, if Clearchus did not wish to ^{lead away} ~~go away~~ that the things necessary
^{should be purchased} ~~things needed~~ (but the market was in the Barbarian army) and
should pack up. but going to Cyrus ^{should} ~~to~~ ask boats, that they might sail
away, but if he would not give them, to ask Cyrus for a leader, who
ever shall lead them away on account of love of their land but if he may
neither give a leader to array the army the shortest time, but also to
send those taking before hand the cliffs, that neither Cyrus nor the Ci:

licians, might not anticipate taking them, of whom we have many captured
and much money. He indeed said those things, but after him Clearchus said
thus. Indeed let no one of you choose me about to be general of the march
(had I perceive many things from which they shall not do this to me) but
to the man whom they shall take I will do the best I am able: see where
then I shall know to be ruled, as well as this and the other man. After
him another stood up, showing the folly of him commanding of demand
boats, as if Cyrus would not again make the march: and showing how
foolish it was to demand a leader from him, to whom we ruin his plan
but if we trust in the leader, whom Cyrus ~~may~~ give, what hinder, and Cyrus
will command to take by anticipation the summits from us? For I would he-
sitate to embark in the boats, which he may give to us, lest he may sink us in the
oared boats, but I would fear to follow the leader, whom he may give, lest he would
lead us away, whence it would not be able to come; ^{with} but I would wish, going away,
Cyrus being unwilling, that he would be ignorant of going away: which is not able
to be. — But I say that these are follies: but it seems to me, that when coming
to Cyrus, whoever were fit, with Clearchus, should ask him, what he wishes to
make use with us, and if indeed the plan is near, and as he did with these
mercenaries, both that we follow and do not be cowardly as those that
went up to him before: but if the plan is ^{apparent} greater, and more difficult and
more dangerous than the one before, they are worthy, that ^{you} we should be persua-
ded to go, or that you are about to go away to a friendly country: for thus we
might follow, ^{both} well disposed, and following as friends to him, or we might go away
going away safely: — but whatever might say concerning these things, to amount
here, that we know to plan for these. But thus it seemed. And they ^{sent} chosen men
sent the men with Clearchus, who asked Cyrus the things that ^{con-} ~~at-~~
^{cerned} the army. But he returned answer, that he heard that Alroos

mas, a hostile man, was by the river Euphrates, keeping away 12 stations he
said therefore that he wished to come against him, and when indeed
he would be there, he said he wished to place punishment to him but if
may flee, we must there plan concerning these things. But those chosen
hearing, announced these things to the soldiers but indeed suspicion
was to them, that he leads them to the King, but there it seems best to follow.
But Cyrus promised to those asking addition of pay to give to all one and a half
of what they bore before, - instead of the daric, ^(a daric and a half) ~~gold~~ ^{clay}, by the month,
to each soldier that ~~when~~ ^{at least} he should come to the King; no one should ~~not~~ ^{open}
hear it, - ^{at least} on such an ^{open} way. Thence he marches 2 stations, 10 parasangs
to the river Saros, the breadth of which was 300 feet. Thence he marches 1 station,
5 parasangs, to the river Pyramis the breadth of which is 625 feet. Thence he ma-
-ches 2 stations, 15 parasangs, into Issus, the best city of Cilicia by the sea popu-
-lous, great and wealthy. There he delays 3 days and the 30 and 5 ships
from Peloponnesus, and Pythagoras the Lacedaemonian the admiral to them
were present to Cyrus, but Tamos the Egyptian from Ephesus ruled over
them, having ²⁵ other ships of Cyrus ~~and~~ 20 in which he besieged
Miletus, as it was friendly to Tissaphernes, and he warred with Cyrus
against him. ^{and} ~~But~~ Chirisophus the Lacedaemonian was present
upon the ships, being sent for by Cyrus, having 700 heavy armed, which
he marched to Cyrus. ^{and} ~~But~~ the ships lay at anchor by the tent of Cyrus.
And there 400 heavy armed Greek mercenaries rebelling from Al-
-comas came to Cyrus, and they were on the march against the King.
Thence he marches 1 station 5 parasangs, to the passages of Cilicia and
Syria. ^{and} ~~But~~ these were 2 walls. the one indeed, ^{within} by Cilicia, Cyrenesis and
the guards of the Cilicians, ^{had} ^{and it is said that guards of the king watched the one}
^{without by Syria} through the middle of them flows a river
by name Cersus, the width 100 feet. But the whole middle of the
walls was 3 stadia, and it was not able to come to by force nor

the walls stretched to the sea, but above were inaccessible rocks. but
 upon both walls forts were placed. On account of this passage
 Cyrus sent for the ships, that the heavy armed might pass over with-
 in and without the forts, and they might compel the enemy to go
 way, if they were watching by the Syrian forts, which Cyrus supposed
^{having a great army} Abrocomas would do. But Abrocomas did not do that; but when he heard
 Cyrus was in Cilicia, having turned aside from Phoenicia he marche away
 to the king, having, as it was said, 300,000 of an army. Thence he marches through
 Syria, 1 day journey, 5 parasangs, into Myriandros, a city inhabited by the Phoe-
 nicians, upon the sea, but the country was an emporium, and many mer-
 chant vessels were at anchor there. There he delayed 7 days and Xenias
 as the Arcadian general, and Pasion the Megarian, embarking in a boat
 and putting in the most valuable things sailed away, as however it
 seems to most, being jealous, that the soldiers of them went away to
 Clearchus, and Cyrus permitted Clearchus to have them, that they went into
 Greece, and not to the king. But when they were not concealed, the report
 spread abroad, that Cyrus ^{would} pursue ~~them~~ ^{with} ~~in~~ ³ ~~part~~ ^{ships} and some
 prayed, they should be left as they ^{were} crafty, others pitied them if they ^{should} ~~be~~
 captured. But Cyrus having called together the generals, said "Xenias and
 Pasion have left us, ^{for I know they have neither got away nor escaped} but well let them think that they have ran away for
 I have ^{ships with 3 oars} ~~3 oared ships~~, to take the boat of them. But, by the gods, I will not
 pursue them, nor shall any one say, that I, whilst indeed any one
 was present, used him, and when he wished to go away, that I ^{real} seized ^{them}
 and held them badly and took away their things. But let them go, knowing
 that they are more evil to us, than we to them. However I have their
 wives and children & watched in Trolley. but they shall not be plun-
 dered of them. but shall receive them ^{again} on account of their former
 havery to me". And he said these ^{and} ~~but~~ the Greeks, if any one was more

discouraged concerning the ^{going up} anabasis, hearing the virtue of Cyrus, marched willingly and ^{more} undiscouraged. But after these Cyrus marches 4 stations, 20 parasangs, to the river Chalus, the breadth being a plethron, but full of great and gentle fishes, which the Syrians think gods, and do not permit to injure, nor the doves. ^{and} But the villages, in which the pitched camp, were of Parysatis, given for her maintenance. Thence he marches 5 stations, 30 parasangs, to the sources of the river Daradax, the breadth of a plethron. There were the palaces of Belshis, the governor of Syria, and a park very great and beautiful, having all which the seasons produced. But Cyrus destroyed it, and burned the palace. Thence he marches 3 stations, 15 parasangs, to the river Euphrates, the breadth being 7 stadia, and a city was situated there, great and rich, by name, Thapsacus. There they delay 5 days, and Cyrus, having sent for the generals of the Grecians, said, that the way would be to the great king at Babylon, and he commanded them to say these to the soldiers, and to persuade them to follow. But they having made an assembly, announced these, but the soldiers were indignant at the generals, and said, that they all along knowing these ^{things} concealed them, and they did not say to go, unless some one would give money to them, ^{like} as those before going up with Cyrus to the ^{father} country of Cyrus, and that too they not going into battle, but the father of Cyrus calling. But the general announced these, but he promised, to give to each man 5 pounds of silver, when they would come to Babylon, and the full pay, until he might place the Grecians again in Ionia. Now indeed the greatest of the Grecian force was persuaded thus. — Menon, before it was slain, when the other generals would do, whether they would follow Cyrus, or not, collected the army of him separate of the others, and thus spoke: "Men, let yourselves be persuaded to me, without danger, without

labor, you would be esteemed most, of the other soldiers by Cyrus. — What therefore do I command to do? Now Cyrus is desirous that the Greeks should follow to the King, I therefore say, that it is fit that we should cross the river Euphrates, before it is plain, what the other Greek generals will answer to Cyrus. For if indeed they vote to follow, you will seem to be causers, being the first to cross over and Cyrus will acknowledge, and give favor to you as being most zealous (for he knows us if any other one does) but if the others do not vote to go, we all ^{will} return back again ~~and~~ ^{and} he will use you both in guards, and commanders of cohorts, as most faithful and you alone being persuaded and of anything ye may want, I know, you will obtain Cyrus as a friend." They hearing these were persuaded, and crossed over before the others had answered. ~~But~~ ^{and} Cyrus, when he perceived them having crossed over, both was pleased, and sending Glus to the army, said. "I indeed, O men, willingly praise you, and ~~that~~ ^{and} ye praise me, it concerns to me or never think me ~~Cyrus~~". Now indeed the soldiers, being in great hopes, begged him to obtain his object but he said he would send liberal gifts to Menon. ~~But~~ ^{and} he doing these crossed over ~~but~~ ^{and} the other army agreed wholly to him and no one of those crossing over the river was wetted, above the breast (of the river. But the Thapsacus said, that that river never was fordable on foot, ~~except~~ ^{and} then, but in boats. which the Thronas going before had burnt, in order that Cyrus might not cross. But it seems to be providential, and the river yielding evidently to Cyrus, as if to its ruler. Thence he marches through Syria, 9 stations 50 parasangs, and he reached the river Araxes. There were many villages full of bread and wine. There they ~~stay~~ ^{stay} 3 days, and they provisioned themselves thence he marches through Arabia, having the river Euphrates on the right-hand desert days journey, 39 and parasangs. ~~But~~ ^{and} in that region the land was a whole level plain like the sea, but full of wormwood but if anything of wood or reed was, they were all fragrant, like spices, but there was no tree.

But there were wild beasts, indeed most wild asses, but not a few gazelles
= ostriches - but there were also bustards, and antelope. ^{and} but the horse-
= men sometime, pursued these wild beasts. And indeed the asses, when
anyone might persece, ^{running on} stood still (for they ran much faster than
a horse) and again, when the horse approached, they did the same. thus it was
not to take it. unless the horsemen ^{hunted it,} standing apart, being re-
= newed with horses. But the flesh of those captured was equal to venison
but more tender. But no one took an ostrich. but those horsemen pursuing
quickly desisted. for it fleeing, escaped, indeed using the feet for running
but the wings, raising them, like a sail. But it was to take the bustards, if
any one rose up quickly; for they spread their wings shortly, like partridge
and soon became weak. But the flesh of them was very pleasant. ^{and} but they
proceeding through this region reached the river Masaras, the breadth a
= plethron. There was, a desert city, great, the name to it Creso. it is sur-
= rounded to it by the Masaras in a circle. There they delayed 3 days, and the army
provisioned itself. Thence he marches 13 desert days journey, 90 parasangs,
having the river Euphrates on the right, and he reached Bzlae. In these jo-
= nies many beasts of burden perished by hunger for ~~food~~ ^{hay} was not, nor no
other plant, but the whole region was bare. but the inhabitants, digging
and making, mill-stones, by the river went and sold them in Babylon,
and lived, bartering them for bread. ^{and} but bread left the army, and it was
to purchase it, unless in the Lydian market, in the barbarian army of Cy-
= rus, a Kapitha of wheat or barley, of 4 shekels. But a shekel was worth 7 1/2
= Attic obols. but a Kapitha contained 2 cheuries. Therefor the soldiers ^{subs-} ~~could~~
= ^{isted} eat eating flesh. But there were of these journeys, which he marched
very long, when either he might wish to reach water or grass. And now
then the narrower and mud being, seen to make it difficult for the waggo
to proceed, Cyrus halted with the best and richest around him, and order

Cyus and Pigres, having taken of the Barbarian camp to lift out the waggons. But when they seemed to him to do slowly, as if from pride, he command the noblest Persians around him to hasten the waggons. Now then a certain measure of discipline was to be perceived. For throwing down the purple robes, where each one happened standing, they went, like as one might run to victory, and down a very steep hill, having expressive tunics, and striped pantaloons, and some had chains about their necks, and rings upon their hand, but they rushing with them straight into the mud, faster than that anyone would think, lifted the wagons above the earth. But on the whole Cyrus was plainly hastening the whole way, and not stopping, unless where he tarried an account of forage or any other necessity, thinking by how much faster he might come, by so much he would fight the King unprepared: but by how much slower, by so much the more an army would be gathered to the King. And it was to perceive to one applying the mind that the government of the King was powerful indeed of land and the multitude of men, but weak in the length of ways, and separation of power, if any one made war suddenly. And beyond the Euphrates, in the desert days journeys there was a city great and rich, and by name Charmande from it the soldiers purchased the necessaries, crossing in rafts thus: the skins, which they had as coverings they filled with light straw, then they sewed and fastened them, that the water might not touch the hay, upon them they crossed over, and took what was necessary, both ^{wine} ~~bread~~ having been made from the fruit of the Palm tree, and ^{bread} ~~wine~~ of millet, for it was very plentiful in that region. And there soldiers of both Menon and Clearchus disputing something, Clearchus thinking that the one of Menon was in the wrong, inflicted blows, but he coming to his army told it, and the soldiers hearing were indignant, and were exasperated strongly, against Clearchus. And that ^{very} day Clearchus coming to the ford of the river, and there having

inspected the provisions, rode by to his tent through the army of Menon, with a few
around him. (And Cyrus had not yet come, but still was marching along) and one of
the soldiers of Menon splitting wood, as he saw Clearchus going along, hurled the
axe, and it indeed missed him, but another, threw a stone, and another, then me-
=ny, a clamor being made. But he fled into ~~the~~ ^{his} army, and straightway called it
arms: and commanded the heavy armed to stay there, placing the round shields
upon the knees: but he taking the Thracians and horsemen, there were with him in
the army more than 80 (but most of them Thracians) went against those of Men-
as they wondered and Menon himself, and run to their arms. But others stood hes-
=itating about the thing. But Proxenos (for he happened going before, and a detach-
=ment of heavy armed following ^{him}) straightway leading between both, placed the weap-
=ons, ^{and} begged Clearchus not to do so. But he was indignant, that, he having been ~~to~~
=oned wanting a little, he spoke lightly of his treatment and ^{he} commanded him to go
out of the middle. ~~But~~ ^{and} during this ^{when} Cyrus came ~~there~~, and inquired into the thing,
^{he} immediately took weapons in his hands, and with the nobles present, came man-
=ing into the middle, and spoke thus "Clearchus and Proxenos, and the other Gre-
=cians present, ye do not know what ye do. For if you fight any battle with each
=other, know, that in that very day both I will be killed, and you not much after
me. for we having ourselves badly, all these barbarians which ye see will be more
warlike to us, than they are to the King." Clearchus hearing these, came to himself, and
both being pacified, placed the weapons upon the earth. Thence going ^{forward} the tracks
and dung of horses appeared and the path-way was calculated to be of about 2000 ho-
=ses. Those going before burned both the grass, and any other thing that was useful.
But Orontes, a Persian man both related to the royal family and ranked by warlike
things among the best of the Persians, plots against Cyrus, ^{also} and having warned ^{also} before.
But he being reconciled to Cyrus, said, if he would give him 1000 horsemen, that he being
in ambush would either slay those horsemen burning before, or take many of them
alive, and hinder them doing to burn, and would make them, so that they never

ould be able, seeing the army of Cyrus, to carry tidings to the King. And ^{of Cyrus hearing them} ~~sup~~ ~~hearing~~ ~~them~~ they seem to be advantageous; and he commanded him to take a portion of each of the generals. But Orontes, thinking that the horsemen were ready for him, writes a letter to the King, that he would come having as many horsemen as he was able: but desired him to tell to his horsemen, so that they would treat him as a friend. And in this ^{there were} letter reminders of both his former friendship and fidelity. He gave this letter to a faithful man, as ~~it~~ ^{he} suspected: but he receiving ^{it} showed it to Cyrus. And Cyrus reading it, arrested Orontes, and assembled in his tent ^{best} of the Persians around him: and he commanded the generals of the Greeks to lead out the heavy armed, and that they should place their weapons around his tent. And they led there, leading out about 3000 heavy armed. But he called Clearchus within as a counsellor, who, to both himself and the others seemed to be honored highly by the Greeks. But when he came out he told to his friends the trial of Orontes, ^{and it was} ~~and it~~ ~~was~~ ~~not~~ ~~secret~~: and he said Cyrus began his speech thus. "I have called you men friends, so that with you ^{having} ~~having~~ ~~planned~~, what is most just to gods and to men, that I may pursue toward this Orontes. For my father gave him first to be subject to me. but then, being ordered, as he says, by my brother, he waged war to me, having the acropolis in Sardis, and I warring against, made him, so that he seems by this to have ceased the war against me, — and I received and gave the right hand." After this, he says, to Orontes, what ~~kind~~ ^{kind} I have injured you? — at he answered, that there was nothing. Again Cyrus asked — Finally is it not so, you yourself acknowledge, having been injured nothing by me, rebelling to the Mysians, you ^{treated} ~~made~~ my country ^{as} ~~as~~ ~~badly~~, as you were able? — Orontes assented. — Therefor, says Cyrus, did you not say you repented, coming to the altar of Diana, since you were again conscious of your power, and trusting me, did you again give pledges to me, and receive them from me? — And Orontes acknowledged these. — Therefor, says Cyrus, being wronged ^{in what} ~~by~~ ~~me~~, are you plainly planning now the third time

against me?—But Orontes says, that he was not engaged, Cyrus asked him—
Therefore do you acknowledge that you are unjust towards me?—For it was neces-
-ary, says Orontes.—From this Cyrus again asked:—Therefore can you still be war-
-like to my brother, but a friend and faithful to me?—But he answered, that—no,
if I was, O Cyrus, still I could not show it to you. On account of this Cyrus said to
those present:—Indeed the man has done and says such things, but do you
first of you, O Clearchus show your opinion, whatever seems to you.—and Clea-
-rchus spake thus:—I counsel that this man be made way with as quick as pos-
-sible: as never would it be fitting that he should be guarded, but leisure is to us,
as it regards him, to treat well those wishing to be friends. And he said the others
placed their votes to this opinion. After this, Cyrus ordering, they took Orontes by the gin-
-dle, to death, all standing by, and the relations: thereupon they led him out, to where
it had been enjoined. But when they saw him, who formerly they revered, also they
they revered, although knowing, that he went to death. And when he came into
the tent of Artabatas, the most faithful of the scepter-bearers of Cyrus, after that
no one ever saw Orontes, either living or dead, ~~as~~ ^{now} he died, no one speaks knowing
different persons suspect differently: no grave of him ever has been shewn.
Thence he marches through Babylonia, 3 days journey, 12 parasangs. And in the third
day journey Cyrus made a review of the Greeks and Barbarians in the plain, about
midnight (for he thought, the King would come fighting on the morrow with
his army) and he commanded Clearchus to lead the right wing, but Menon
the Thessalian the left—and he arranged those of himself. And after the re-
-view, as soon as the following morning deserters coming from the King brought
tidings to Cyrus, concerning the army of the King. And Cyrus calling together
the generals and centurions of the Greeks, ~~and~~ ^{but it was} counseled, how he would make
the battle, and himself encouraged cheering them thus: “O Grecian men, I lead
you as allies, not being in want of Barbarian men, but knowing that you are

letter and baver than many Barbarians, on account of this I received you.
Herefor since you will be men worthy ^{of freedom}, which ye possess, and for which I deem
e happy. For ye well know, that I would take freedom, before all and much
more besides which I have. But that ye may know, into what kind of battle
e will come, I will teach you. Indeed the multitude is much, and the attack
with much clamor and if ye can withstand it, as to the rest I would seem to
me to be ashamed, that ye would know what kind of men are in this country
of us. And you being men, and being valiant, if any one of you wishing to go away
some would make him to come away an object of envy to those at home but I
think to make ~~many~~ ^{most} to wish the things with me, than of those at home."
Then Gaulites, being present, a Samian deserter, but faithful to Cyrus, said
And indeed, O Cyrus, some say, that you now promise many things, on account
which you are ~~in so much of the present danger~~ and if it may turn
out well, you will not remember but others say, that if you might be the
remember and wish, you would not be able to give away, what you promise.
Cyrus hearing this spoke. "But, O men, there is the paternal country for us
indeed to the south, where we are not able to dwell on account of the
heat and to the north, ^{where} they are not able to dwell on account of the
cold. The friends of my brother rule in the capacity of satraps all between
these. But if we will conquer, it is fitting that I make you my friends
possessors of them. So that I have not feared that lest I have not, that
which I may give to each one of the the friends, if it will be well, but lest
I have not fit persons, to whom I may give them. But I will give a golden
crown to each one of you Grecians." And they hearing this, they both were
much more encouraged, and announced to the others. And the generals
^{certain of} the other Greeks went into him, asking to, what would be to them, if
they should conquer, but he sent them away having filled the expectations of

All. And all encouraged him, whoever conversed with him, that he should not fight, but be placed behind them. & this time Clearchus asked Cyrus thus. Do you think, O Cyrus, that your brother will fight? says Cyrus, By Jupiter although he is a son of Darius and Parysatis, and my brother, I will not take the things without a battle. Now then in the review, the number of the Greeks was 10,000 shield-bearers, and 2,000 light armed, and of the Barbarians of the enemies there were said to be 120,000 and 100 chariots armed with scythes, Persians with Cyrus 100,000, and about 20 chariots armed with scythes. And the others were 6000 horsemen, which Artageres commanded, and they were put in order by the king himself. And there were governors and generals, and 4 leaders of the army of the king, each of 30,000, Artokomas, Tissaphernes, Gobyras, Artaces. And of them there went into the battle, 900,000, and chariots, 150, armed with scythes, for Artokomas came 5 days after the battle, marching from Phenicia. And deserters of the enemy from the king told this to Cyrus for the battle and after the battle, those of the enemies taken afterward, told the same. And Cyrus marched 1 days journey, 3 parasangs, the whole army, both Grecian and Barbarian, being in order for he expected the king would fight that day, for in this middle march a trench was dug, deep, and indeed the breadth 30 feet, and the depth 18 feet. And the ditch extended over, through the plain above 12 parasangs, as far as the walls of Media. Now there there were canals flowing from the river Tigris, and they were 4, indeed the width 100 feet, and exceedingly deep, and boats sail upon them bearing provision, and they empty into the Euphrates, and each one leaves apart a parasang, and bridges are over them. But a narrow passage was by the Euphrates itself, between the river and the trench, about 20 feet wide. The king made that ditch, indeed as a rampart, when he understood that Cyrus was marching along. But both Cyrus and the army passed by the passage, and were within the trench. And the king did not fight in that day, but there were plainly tracks of men and horses fleeing. There Cyrus having called Silanus, the Amtracian prophet

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...et, gave to him 2000 daries, because on the 11th day before that day having sacrificed
...s said to him, that the King would not fight in 10 days. but Cyrus said, - Then he
... will not fight, unless he fights during those days. but if you tell the truth I will
... promise 10 talents to you. - Then he gave him that gold when the 10 days passed.
But when the King did not hinder the army of Cyrus to cross by the ditch, he seemed
... both to Cyrus and the others to refuse to fight. so that the next day Cyrus march-
... ed rather carelessly. And upon the third he made the march sitting in
... a chariot, and ^{having} a few in order before him and most of his soldiers marched in
... confusion, and many of the soldiers' weapons were carried upon waggons and
... beasts of burden. And ahead, it was full market time, where he wished to stay.
... hen Patagyas, a Persian, ^{and the place is uncertain, but is near} of those faithful around Cyrus, was perceived coming
... with full speed on a foaming horse, and immediately shouted to all, whom he
... met, both in Persian and Grecian, that the King was marching up with a
... great army, as make ready for a fight. Then there was much confusion: for
... the Grecians, and the others thought, that he would come upon them out of
... order. And Cyrus, jumping down from the chariot, put on his breast-plate,
... and mounting an horse, took javelins in his hands, and called out to all
... the others to be armed, and that each one should be placed in his rank.
Now then they were put in order in much haste, indeed Clearchus having
... the right wing, toward the river Euphrates, Proxenos following the others
... behind him. But Menon, and his army, had the left wing of the Grecian army.
And of the Persian, indeed the Paphlagonian horsemen amounting to 1000 were
... placed with Clearchus on the right, and the Grecian light armed. but on the
... left, Ariocus, a lieutenant of Cyrus, and the remaining Persian. But Cyrus, and
... 100 horsemen about him, were in the middle, all equipped with great breast-
... plates, and coats of mail, and helmets, except Cyrus. and Cyrus was in order
... for the battle with his head bare. And it is said that the other Persians were in
... danger in the battle by their bare heads. And all the horses around Cyrus

4. had forehead and breast-pieces and the Grecian cavalry had sabres. And a
ready it was the middle of day, and the enemies were not yet appearing
but when it was afternoon, a dust appeared like a white cloud, and not lo-
after, like something black a great way off in the plain. And then they were
nearer, and quickly the brass glittered, and the spear-heads and ranks were
appearing, and there were white breast-plated horsemen upon the left of the
enemies. (Tissaphernes was said to command them) and these bearing shields
covered with hides followed them and the heavy armed with shields, reaching the
ground followed (they were said to be Egyptians) and other horsemen, other
archers. And they all were by nations, each nation marched in a solid
square of men. Before them, there were chariots separated a good distance
from each other, called scyth-bearing, and they had scythes arranged
crosswise from the axle, and toward the ground under the chariot, so to
cut down, whomever they met. And the intention was, that marching
into and cutting down the ranks of the Greeks. However Cyrus said, who
having called he collected the Greeks, to withstand the clamo of the Persians
he was deceived as to this: for they came up not with a shout, but with si-
lence as they were able, and with quietness, in an even pace and slowly.
And during this, Cyrus himself coming along with Pigres the interpreter
and 3 or 4 others, shouted to Clearchus, to lead his army down the middle
of the enemy, that the King was there, and if we conquer that, he said, it is
made wholly for us. But Clearchus beholding the middle detachment,
and hearing of Cyrus that the King was without the Grecian left. (for the
King exceeded in so great a multitude, so that, having himself in the
middle of his own, he was without the left of Cyrus,) but as Clearchus did not
wish to draw off the right wing from the river, having feared he should be
surrounded on all sides, replied to Cyrus, that it would be a care to him

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low he would have it well. And, in this time, the Persian army came
up evenly and the Grecian, although still staying in that place, was arraigned
from the soldiers coming up. And Cyrus coming along not far from his army,
surveyed them both afar off, looking toward both friends and enemies. And
Xenophon the Athenian beholding him from the Greek army, having ridden
up so as to meet him, asked, if ^{he} commanded anything. And he staying his
horse said, and he commanded to tell all, that the honors and victories were
all. And saying these, he heard a shout going through the ranks, and
asked, what is the shout. And Xenophon replied, that already the second
signal was past, And he wondered, who commanded, and asked, and what
the signal was. And he answered, that it was PRESERVER JUPITER and
VICTORY. And Cyrus hearing, said, - But I both receive it, and let it be so.
And saying these, he went back to his own place. And still the 2 phalanxes
were not 3 or 4 stadia from each other, when the Greeks both sang a paeon,
and began to go toward the enemy. But as a part of the phalanx of those
ruming fluctuated, that left behind began to run in the race and at the
same time all gave the battle cry, like they shout for Mars, and all ran.
And some say, that they clanged the spears on the shields striking terror
in the horses. Before an arrow reached them, the barbarians turned their
faces and fled. And now then the Greeks pursued with might, and shouted
ed to the others not to run in the race, but to follow in order. But the chariots
were carried along ^{some} through the enemies themselves, others also through the
ranks, destitute of guiders. But they, when they perceived them before
and, opened the ranks: but there a certain one who was caught up, being struck
with fear as if in a horse race and however they say this one was not at all
hurt. but none other of the Greeks suffered anything in this battle ex-
cept a certain one on the right wing was said to have been struck with an
arrow. And Cyrus beholding the Grecians conquering and pursuing that

that part opposite to themselves, being delighted and already being bowe-
down to as a king by those around him, thus he was ^{not} excited to pursue. &
having the detachment of 600 horsemen in a solid body with himself, he
was careful, how the King did. For also he knew, that he would have the
middle of the Persian army. And all the generals of the Barbarians led to
the middle having that part of themselves, knowing that thus they would be
in a most safe place, for the strength of themselves was on either side,
and if they might wish to amouse anything, the army would pierce
in half the time. And now then the King having the middle of his ar-
my, thus he was without the left wing of Cyrus. But when no one fought
him from the opposite side, those before him not being arranged, he
bent as in encompassings. Now then Cyrus fearing, lest ^{he} being on the
out side would cut down the Grecian army, marches forward. and thus
being himself with 600, conquers those out of order before the King, and tur-
ned the 6000 into flight and himself is said to have killed with his own
hand Artageases, their general. And as there was a rout, the 600 of
Cyrus were scattered, being excited in the pursuit. except a very
few were left around him, for the most part those called mass. ma-
with these, he beheld the King and the detachment around him. and
immediately he did not contain himself, but saying - I see the ma-
- he went upon him, and stuck his spear upon his breast, and wounded
thru his breast-plate, as Ctesias the physician says and he says
he himself healed the wound. And a certain one with his spear
struck, forcibly under the eye, him striking. and thus both Cyrus and
the King and those around them fighting ~~under~~ each, Ctesias tells he
great number of those around the King died (for he was with him,
and Cyrus also died, and the 8 most valiant of those about him for
with him. And Intabates, the most faithful attendant of the next

care to him, is said, when he saw Cyrus having fallen, jumping down
from his horse, he fell around him. And some say, that the King com-
manded a certain one to strike him on Cyrus: others that he killed
himself, his sword being drawn. for he had a golden one, and he wore
a chain, and rings, and other things, like as the richest of the Persians
for he was honored by Cyrus on account of both his affection and faith-
fulness. Therefore thus died Cyrus, being a man the most royal and
most worthy to rule of the Persians, whose name is after the ancient Greeks,
it is agreed by all, of those known to have been in the acquaintance of
Cyrus. For first indeed being still a boy, when he was educated both with his
father and other boys, he was thought the best of all in all things. For all the
boys of the Persian nobles are educated in the King's court. there if any one may
earn much government of himself, he will neither see or hear any shameful
thing. And the boys see and hear both those honored and disgraced by the King.
so that being boys they immediately learn to govern and to be governed. There
Cyrus seemed to be the most docile of his companions, and to obey the el-
ders better than his inferiors, and when fond of riding, he used the horse
better. And the judge that he was the most desirous to learn, and most
valued in the arts of war, of bending the bow and handling the spear. And when
he came in manhood, and was very fond of hunting, and in relation to wild
arts even loving danger. And when he did not tremble meeting a bear, but
grasping it he was drawn from his home and suffered things, of which he
received visible wounds, and at last he killed it and he made him first hold-
ing him to be happy among many. And when he was dismissed by his father
for a satrap of Lydia and Phrygia the great and Cappadocia, and general
of all, to whom it was fit to be assembled in the plain of Castolus, indeed
did not shew himself, that he made it of the greatest importance, if he
did a treaty, or an agreement, or had promised anything, never to be false

He had made the cities given as a trust in him, and the men trusted
and if anyone had been injured, Cyrus covenanting with him, he believed
nothing would suffer contrary to the treaty. ^{he was then he warred against}
Darius, all the cities willingly took ^{arms against} Darius, except the
Sclavians and they, because he did not think the natives should be
-traded, ^{we} ^{reverted} him. For also he shewed by deed, and said, that
-would never be less than, since he had once been a friend to them, even a
-thou h they were inferior, and although they did ill. And he was plea-
-sured to surmount, even if anyone be ^{him} ^{led} good or bad and cer-
-tain ones publish a prayer of his, that he prayed to live so great a time, un-
-till he should overcome both those doing well and badly, by aiding them.
For also he kept the ^{best} with him, even to a man in our time, coveted for
-money, and cities, and betrayed the bodies of them. Now indeed no one
-may say this, that the evil doers and unjust despised him, but he pro-
-vided most liberally of all. And it was frequent to see, by those tra-
-ving the ways, men deprived of feet and hands and eyes, so that in the
-province of Cyrus, it was both to a Greek or Persian to pass along fearfully
-without danger, where ever he might wish, having who loved was for pro-
-sperity. Indeed it is said that the ^{in you} gods were honored eminently. And
-first he had a war ~~against the Scythians and Indians~~ against the Scythians and Indians, therefore
-marching an army against these lands, ^(those persons whom) he found willing to
-be in danger, them also he made governors of the land which he overtook
-and he honored with other gifts, so that the brave appeared most
-happy, and the cowards fit to be their servants. Therefore there was
-much wealth of those willing to be in danger, where any one thought
Cyrus would perceive him. The Cyrus, in the above translation, is the son of
-Sarius and Parysatis. He is read of in the first term of the Freshman Play

The Cyrus in the translation below, is the son of Cambyses and Mandane. He is read of in the second term of the Freshman Class. La Fayette P. 29.

That is ^{the} "things concerning Cyrus dying" his death speech
"the speech of Cyrus at his death"

And thus time progressing, now Cyrus being much older came among the Persians, the 7th time during his reign. And, as is natural, both his father and mother had died before and Cyrus sacrificed the victims prescribed according to law, and led the dances among the Persians after the customs of the country, and gave gifts to all as was customary. And ~~going~~ ^{sleeping} in the palace he saw this vision: a certain one seemed coming to him, more valiant than a human person, saying:—Cyrus, prepare, for you go immediately among the gods—. And seeing this vision he was aroused, and he seemed to know it near at hand, that the end of his life was present. Therefor immediately receiving the victims sacrificed to the Sun and father Jupiter, and to the other gods, on the mountain tops, as the Persians sacrifice, having prayed thus.

O Sun, and father Jupiter, and all the gods, receive these thank offerings and kindnesses for ~~all~~ ^{the} ~~my~~ ~~and~~ good works, because ye shewed to me, both by victims, and by heavenly signs, and by omens and in sayings, what it behooved me to ~~do~~, and what not to do.

Many thanks to you, because I knew your love, and never by good fortune have I thought myself above a man. I beg that you would now give prosperity to my children and wife and friends and country: and to me, that you would give, such a death, as you have given me a life? Now indeed having done these things, and going home he

seemed to ~~rest himself~~ ^{rest himself} willingly, and he was laid down. And when it was time, those who were appointed going forward commanded that he should be washed. ~~But~~ he said that he ~~would rather rest~~ ^{would rather rest} ~~than~~ ~~be~~ ~~washed~~. and gain

39, when it was time, those who were arrayed, placed supper before
but his spirit did not admit bread but he seemed to thirst, and
he drank willingly. But as the same things happened to him on the
next day, and on the third, he called his children: and they happened
to be accompanying him being also among the Persians. And he called
his friends, and the governors of the Persians, and ^{the} being present he
began this speech. "O my children, and all my friends who are
present, the end of my life is now at hand. (this I certainly know from
many things). and it is necessary that you, when I shall die, should
and do all things as if I was happy. For I, when a boy, seem to have
performed honorably, the things established by law among the boys and
when I increased in strength, I did the things among the young men, and
being an old man, the things with the full grown men. With time proceeding
I seemed to know my strength always increasing, so that I have never
felt my ^{old} age weaker than my youth, nor do I know that attempting or de-
siring anything I have not obtained it. And I have seen my friends made
happy through me, and my enemies in subjection under me. and my
country before obscure in Asia, I now have honored. I know nothing
that I have not saved, of the things which I have gained. And I passed the
time as I have boasted, but the fear accompanying me, lest ~~with~~ I
should ^{either} see or hear or suffer something hard in the time ^{progress of time} going on, did
not permit to think fully of great things, nor to be greatly pleased.
But now if I die, I leave you; O children, living, whom the gods gave to
me to be born: and I leave the country and my friends in a prosperous
condition, ^{so} that how should I ^{not} be remembered in all time being
justly esteemed happy? And it is necessary ~~that~~ to leave the king-
dom all things being explained satisfactorily: lest the doubt that is
made, should furnish trouble for you, and I now love you both O

children: the counselling, and acting, upon ~~it~~ whatever may seem to be
it, this I enjoin ~~of~~ ^{on} the oldest born, and the one experienced in hidden
things, as is right. I myself was educated thus by your and my
country, to give place not only to the older brothers, but to the
older citizens in the ways, and seats, and words; and thus I brought
you up ^{from the beginning} to reverence your elders, and to be revered by the youth. Therefore
I speak there, as if I spoke of ancient things, and things established by custom
and lawful things. And indeed you, O Cambyses, have the kingdom, both
the gods having given to me, such things as are with me, and I give
to thee, O Tanaochar, to be satrap of the Medes and of the Armenians,
and of the 3^d part of the Cadusians, and giving these to thee, I know
that I leave to your elder brother, a greater rule and the name of the
kingdom; but to your prosperity more free from care. For I do not see
of what human prudence you are in need of, but all things seeming to
be present to you. And the desire of things hard to be obtained, and envy
or mach, and the inability to have peace, stimulating to the desire of surpassing my works, and
plan, and to be planned against - these ^{things} it is necessary should accompany the king rather than you,
which, know well, afford many ^{obstructions} ~~inconveniences~~ to the being pleased. Therefore you know, Cambyses, that
the golden sceptre is not a preservative of the kingdom, but faithful friends are the ^{truest} ~~best~~ and most
shaken sceptre for kings. But do not think that men are born friends by nature (for then they would
be faithful to all, as other things by nature appear the same to all); but it is necessary that each one should
choose friends for himself, and the ^{gain} ~~purpose~~ of them if not by violence, but rather by benevolence. Then if
you should endeavor to make certain other guards of the palace, begin nowhere sooner, than with the one
of the same race. And ^{citizens} ~~men~~ are more familiar ^{men} ~~citizens~~ than foreigners, and companions than strangers,
and those sprung from the same seed, and nourished by the same mother, and growing in the same
place, and loved by the same parents, and calling the name of the same father and mother, - how should they
not be the most familiar of all? Let then you should ever make vain the good things which the gods furnish
familiarity among brothers, immediately build other friendly works; and thus your friendship could be

39 exceeding than others. Truly ^{the one who is} ~~very~~ ^{ambitious} for his brother will take care of himself for to what other
would a brother be thus beautiful, as to a brother? ^{Who else} ~~What other~~ would honor a man capable of great
thus as a brother? Who would any one fear to injure, his brother being older, as a brother? Therefore let no
one be obedient to him for to whom you, let no one be present more jealous for to no one are his wishes, or his
more familiar than to you. Know also these being cheered to expect great things, by whom would you gain them than
him? You calling for aid, from whom would you receive more active aid? Whom would you love not closely, than
father? And whom would you honor better than all, than your brother? Truly, Lombard, your brother being first on
before his brother, no envy would reach him from others. — But by the paternal god, children, honor each other, if o
thing remains ^{of me} ~~to~~ to be cherished by you; for certainly gods do not evidently seem to see, that I will ~~do~~ ^{do} nothing
when I shall end my mortal life. ^{For now ye have not seen my spirit, but ye have perceived that it existed by those things} ~~it does~~. And have ye not perceived the ghosts of those suffering unjustly? What
~~is~~ ^{do} ~~you~~ ^{do} ~~know~~ ^{know} ~~they~~ ^{they} strike in the murderers? And what judgments they send to the guilty. And do you think
that honors continue to the dead, if the spirits are insensible of any of them? I, therefore, children, have never been c
=winded of this, that the soul, as long as it may be in the mortal body, lives, and at its release, dies. For I see, that the ma
flesh, such a time as the soul may be in them, ^{are} furnished a life. Nor have I been persuaded of this, that the soul
be mortal, when it is born separate from a mortal body. But, when the soul is separated, pure, and un
=mixed, then also it is natural it should be ~~the~~ ^{the} wisest. And the man being dead, it is evident that each
goes away to its own place, except the spirit, and it is behold neither going nor staying. And know, said he, the
nothing is more like to ~~the~~ ^{the} mortal death than sleep; and then the spirit of the man seems more divin
and then, it sees something of the future, and then as it seems, it is especially free. If indeed therefore things
have themselves thus, as I think, and the spirit leaves the body, also having reverence to my spirit, do the thing
which I request. But if it is not so, and the spirit staying in the body, dies along with it, — but fearing the go
= who always existed, and who knows and is able of all things, and who hold together together the order of all things, in
= perishable and faultless, and indescribable, from their beauty and greatness, lest you shall dare plan to do either a
= wicked or impious thing. However after the gods reverence the whole race of men, always born from the gods; for the go
= do not hide themselves from you in darkness, but it is necessary that your works should be visible to all, which on the one hand
will ^{show} here and without injustice, and will show you illustrious with men; but if coming yourselves ye prolonging things unjust
you will forfeit your credit. For no one will be able to trust you, not if he should desire much, seeing him injured who shall
be protected by friendship. If then I teach you enough, such things were necessary to each other, ^{to well} but if not, then learn from
your ancestors, for that is the best education. For indeed all parents continue friends to their children, and brothers friends
brothers; and now certain of them do things hostile to each other, ~~and many of them~~ ^{and many of them} thus you may perceive the deed called
by either, and taking these ye may plan justly. — But perhaps there is enough of these. Children, when I die, do not place
my body, in a gold, or silver, or any kind of coffin; but return it to the earth as soon as possible. For what is more blessed
than to mix with the earth, which produces and nourishes all beautiful and good things? I also was born a philanthropic
and now I seem to myself willingly to be common with that which does good to men. — For now, the spirit appears
me to leave these parts, whence as is natural it begins to leave all. If therefore any one of you is wishing to touch
my right hand, or wishes to see my face, while I am living, let him approach; but when I cover myself up, I beg of
you, O children, that no man shall see my body, not even yourselves. However cool together the Persians
and my companions, about to feel the same things with me, to my grave, because then I shall be in a safe
place, so as to suffer no evil, whether I shall be with the deity, or if I be nothing, and whoever come, treating the
well, dispense with what our custom is with happy men. And he said this, remember my word, treating
your friends well, also you will be able to injure your enemies. — And farewell, O friendly children
and send word to your mother as from me, and farewell all friends present and absent.
Saying these, and giving his right hand to all, he covered himself up, and thus died.



